

8.

A N
E P I S T L E
T O

O-----r H---nl---y;

CONTAINING,
Some REMARKS on the Discourses
set forth at the *Conventicle* the Corner of
Lincoln's-Inn-Fields, near *Clare-Market*.

Wherein they are proved to consist chiefly

- I. Of Gross and Insolent Misrepresentations of the King's Government.
- II. Virulent Invectives against the Ministry and all other Officers of State both Civil and Military.
- III. Insolent Misrepresentations of the Protestant Religion, as establish'd in these Kingdoms, Defences of the *Romish* Church, its Superstitions and Members; and their Encouragers during the late National Troubles.

With a Word of Advice to Himself.

*I counsel thee to keep the King's Commandment,
and that in regard of the Oath of God.*

Ecclef. viii. 2.

L O N D O N:

Printed for JOHN WHITE, at *Charing-Cross*;
HENRY MASON, at *Temple-Bar*; and are to be
had at all other Pamphlet Shops in *London* and
Westminster. 1746. (Price Six Pence.)

EPHRAIM

OF THE

NEW

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

A N
E P I S T L E
T O

O-----r H-----nl---y ;

CONTAINING,

*Some Remarks on the Discourses set
forth at the CONVENTICLE, the
Corner of Lincoln's-Inn-Fields, &c.*

S I R,

YOU must pardon me, if in *this Address* to you, (wherein I intend to deal in *Truth*, and not in Compliments) I tell you *plainly*, I think, nothing can exceed your *Arrogance* in setting forth your Weekly Discourses, most of which are a Compound of *Railery, Virulency and personal false Reflections* on the Government ; not to mention the Publication of them in one of the Daily Papers, by way of Advertisement, in which you attempt something witty, but for my Part, I can see nothing of that in them, but rather think them *ridiculous and audacious* : For what else can they be stiled ? Can they with Propriety be called *Orations* ?

A

Discourses

Discourses calculated chiefly to keep up a Spirit of *Sedition* in a superstitious Sect of People, your Neighbours, against the Government, and Abhorrence of our holy *Religion*, happily established in these Kingdoms.

I expect your *Partisans* will say, in Defence of your Proceedings, that as a *Teacher*, you have a *Right* to preach or explain the *Scriptures*, and make such suitable Remarks thereon, as might tend to the Instruction of your *Audience*. I reply, no doubt you have such a *Right*; but you have for some Years past most grossly abused that *Right*, and lay'd about you without *Fear* or *Wit*, without *Decency* or *Good-Manners*. I often hear a particular principled *Set of Men* (who have a Place for Divine Worship not far from you;) cry up your *Orations* as *Non Pareille's*: They vainly commend them as happy Imitations of *Tully's* *Invective Eloquence*, and swear they have the *Spirit* of the

—*Conspiciæ divina Philippica famæ.*

Believe me, Sir, they are either *no Judges*, or they abuse you. For what the ingenious and judicious Lord *Roscommon* says on another Occasion, is more applicable to your *clamorous Billingsgate Rhetorick*,

That Want of Decency is Want of Sense.

So is what another celebrated Author observes *that Railing, Virulency, and personal false Reflections are always the Signs of a weak Cause, or a feeble Champion.*

Your original Design seems to have been treating on *Sacred Subjects* on *Sundays*, and on some

some other *Days* of the Week, on *human Learning* ; how far you have deviated from it, your own Advertisements, in the daily Papers, have sufficiently shewn.

The Act of 1. W. and M. was designed as an Indulgence for tender Consciences, under which you claimed a Right of opening this Place of Divine Worship ; pretending to dissent from the *Church of England*, on Account of Infant Baptism.

Liberty of Conscience is absolutely necessary in Matters of *Religion* ; a noble Privilege it is. But neither you, nor any other *Teacher*, are entitled, by Virtue of it, to treat *Ministers of State* with *Licentiousness*. I am certain that the Pulpit will be thought a very improper Place for the examining into Affairs of State, and the Publication of *foreign* and *domestick* News. In these Comments on *publick News*, and *Advertisements*, you have discoursed on several Subjects of *Burlesque* and *Ridicule*, and have uttered *indecent*, *libertine*, and *obscene* Expressions ; and made base and malicious Reflections on the CHURCHES of *England* and *Scotland*, upon Convocations, and almost all Orders and Degrees of Men, and upon particular Persons ; and even those of the highest Rank, all under a Cloak of Religion, and delivered in the Habit of a Minister of the Church of *England*.

It is certain, that private Opinions, where not prejudicial to the Community, should be indulged, but then, that Indulgence ought to have its Bounds limited.

“ I apprehend, that between Christians,
 “ whose Judgments disagree only about a *Form*
 “ of Prayer, or Manner of Worship, there is no
 “ more *essential* Difference, than between Flowers

“ that bloom from the same Kind of Seed, but
 “ happen to be somewhat diversified in the
 “ Mixture of their Colours : — Whereas, if
 “ one denies the Divinity of our LORD JESUS
 “ CHRIST, and degrades the incarnate GOD to
 “ the Meanness of a mere Creature ; if another
 “ cries up the Worthiness of human Works,
 “ and depreciates the alone meritorious Righteousness of the glorious Mediator ; if a third
 “ pays the incommunicable Honours to a finite
 “ Being, and bows to the Image, or prays to
 “ the Saint ; These, sure, are vast Deviations
 “ from the Truth of the Gospel. These are
 “ unallowable, and most pernicious Errors.
 “ These the true Believer cannot *tolerate*, nor
 “ bid the Abettors of them *God speed*. — I
 “ would not be severe in my Censures, nor un-
 “ charitable in my Sentiments ; but I fear, I
 “ greatly fear, that such Tenets swerve from
 “ the evangelical Standard, not as one Pink
 “ differs from another of the same Class, but as
 “ widely as the Thorn differs from the Rose,
 “ or the Hemlock from the wholesome Herb.
 “ For such Persons, we will not fail to main-
 “ tain a tender Compassion, we will not cease
 “ to put up earnest Intercessions ; but we dare
 “ not subscribe their Creed, or give them *the*
 “ *right Hand of Fellowship*.”

Prosecutions for Matters of Conscience are
 very unjust ; but great Care ought to be
 taken, that private Conscience is not pleaded a-
 gainst the Security of the publick Constitution :
 For when private Conscience becomes a justifiable
 Rule of Action, a Man may be a Traitor to the
 State, and plead *Conscience* for Treason.

But to return to your *Orations*, I think they
 have reflected so much upon the *Government*,
 that

that they have been endued with more than ordinary Patience to bear the Insults you have so long attempted to cast upon them, without feeling the Severity of their Resentment, which is but justly due to your Arrogance.—For if I may be permitted to give my Opinion freely, it is, that your Behaviour has justly deserved *publick Censure*; and I further add, that if those you have so highly offended, had not been more wise, and patient than myself, you would have been sent to some Place of Confinement, where you would have had both Leisure and Opportunity to repent of your insolent Language and Behaviour. But to pass that by, I am sure no one can say a Word in your Defence, for publishing them to the whole World, after you have seen *what Measures* his MAJESTY is taking, and *what Ministers* he is employing for the Security and Welfare of his Kingdoms. There can be no other Meaning in the *Publication* of them, but to scatter *Poison*, and to breed *Infection*. For the *Revenue* (which you so much oppose) is, with great Justice, settled on his MAJESTY; And who but an *Enemy* to the *present Establishment*, would now desire to lessen it, or represent it as a *Burden* to the People, or as *too great an Allowance* to the Crown?

Whoever considers your *Orations*, will find them consist chiefly;

First, Of gross and insolent Misrepresentations of the King's Government,

Secondly, Virulent Invectives against the Ministry, and all other Officers of State, both Civil and Military.

Thirdly, Misrepresentations of the Protestant Religion as established in these Kingdoms, Defences of the *Romish* Church, its Superstition and

and Members, and their Encouragers, during the late National Troubles.

These Definitions will easily be proved by a few Remarks and Quotations. But to proceed; I need only hint at a few Passages, to justify the first Definition I have given of your *Orations*, that they consist chiefly, First,

Of gross and insolent Misrepresentations of the King's Government.

Do not you treat all those *extraordinary Acts of State*, which his Majesty has found expedient and necessary for the Security of his Kingdoms, as if they were mere *Acts of Prodigality and Extravagance*, and done without producing any good Effects to the Nation, but quite the contrary? In the Course of your *Orations*, you have taken Notice of the Revenue granted to his late Majesty GEORGE the First, to prove, that the Revenue granted to his present MAJESTY, is extravagant: You affirm that Sir Robert Walpole, and other Ministers, allowed, that 700,000 *l.* a Year Revenue (the Sum granted to his late Majesty in the Year 1714.) was an ample royal Revenue, to be sufficient to answer all the ordinary and extraordinary Occasions of the *Crown*; and declare you cannot *conceive* any Reason for so large an Augmentation of the *Revenue* for the Present. This you affirm, with more *Assurance* than *Argument*. For admitting this to be true, and that the Sum of 700,000 *l.* was at that Time thought an ample Revenue for the *Crown*; it does not hold, that it is so now. I am certain, that when you declare you cannot conceive any Reason for so large an Augmentation of the *Revenue*, you do not give yourself the Trouble to consider, that the *Circumstances* of the *Royal Family* are mightily changed;

changed; otherwise you could not be so ignorant. Many *Royal Babes* have been born since that Time, and those which are grown up in Life, require considerable Allowances to support the Dignity of their Birth; which has long been the *Bulwark and Ornament of the Protestant Interest in Europe*, and we beseech Providence, may ever continue to be the *Defenders of the Protestant Faith in GREAT BRITAIN*.

But you go on, and sneer with a very unbecoming Grace, when you affirm, That it is fresh in all our Memories, that, besides the large *Revenue* of the *Crown*, there have been many occasional Taxes, many large Sums raised, which are not to be accounted for. These are slanderous *Insinuations* against the *Honour and Justice of the King*, and can come only from an *ignorant or ill-intentioned Person*. For it is well known by those who are conversant with Publick Affairs, that no Sums were ever more *usefully* employ'd than those, which have been granted to his Majesty, during the present War, and, indeed, during his whole Reign.

The Sums which you particularly aim at, are those, which enabled his MAJESTY to quell the Storm raised and continued in the North, which disturbed the *Peace of GREAT-BRITAIN* for a long Time; it having happen'd at a Time when we were engaged in War with two powerful Nations, and our National Troops abroad; whereby we were left almost wholly defenseless, while they were assisted by that *restless, implacable, and impetuous Prince, the French King*: And the late King of *Spain*, who tho' more subtle and covert, was equally turbulent and enterprizing. The Necessity of Drawing our Forces from abroad for our Preservation at Home,

Home, gave the former an Opportunity of extending their Conquests, in the *Netherlands*, hoping thereby to lay the *Allies* under a Necessity of suing for a disadvantageous and inglorious Peace, or strengthening the Foundations of a long and expensive War, and the latter to hold out longer against us than otherwise they might have done. || But *all those dangerous Schemes* were happily defeated by a proper and seasonable Application of the Supplies granted by *Parliament*, and the Storm was turned into a Calm, not without a prodigious Mortification to a *certain Party*, that had raised large Contributions to encourage and support it.

As to the right Application of the Sum in general, the *Circumstances* of them are so well known, that it would be needless to spend any Time in explaining them, or clearing them from the *wrong Glosses*, and the *false Colours*, you have put upon them. We have the *Royal Assurance*, (which ought to be relied on, and not treated in the Manner you treat it) that they were disposed of for defraying the necessary Expences of the present War Abroad, and late Rebellion at Home, for the Security of the Commerce and Navigation of *G R E A T - B R I T A I N*, and preserving the Balance of Power in *Europe*. Pray what other *Account* could be expected? Would you make your *Prince* an *imprest Accomptant*? The Cabinet is not to be thrown open to the *Houses of Parliament themselves*, where the Prerogative is solely concern'd, and when Negotiations are depending and unfinish'd; much less to every *petulant Enquirer*, for this would clog the Wheels of all Business, and make all Government impracticable, by prostituting and exposing

posing its *Counsels*, which, in their Nature, require *Secrecy*, and must become *abortive* if *revealed*.

You labour hard to prove, that the Government of his *late* Majesty, and that of the *present* have been more expensive, and conducted with less Regard to the Ease of the Subject, than were done in the Reigns of the *Stuarts*. You endeavour to lessen and depreciate every thing done by the *former*, and to extol and magnify every thing done by the latter. You insinuate, that the latter made more glorious Figures with *small Revenues*, than have been done by the former with *large ones*; and that theirs were Reigns of *Prudence* and *Parfimony*, and the others Reigns of *Extravagance* and *Prodigality*. Thus you sound the Trumpet aloud, and demand Attention, as if you had *some glorious Tidings* to tell, *some wonderful Discoveries* to make, *some Actions* worthy of the highest Encomiums to reveal, and then give us a *Schedule of the Bounties* they bestowed, or rather only *concurred* in bestowing. I must acknowledge, that nothing more *artful* appears throughout your *Orations*, than the working up of the Comparison between these Reigns. Here you seem to lay your *chief Strefs*, and to use your *utmost Skill*; and, as what you say appears to be drawn from *Computations* and *Facts*, so I should not wonder if your *Auditors*, at the first Declaration thereof, should be deceived by them. But when *these Facts* are thoroughly examined and understood, they will not be found to be so *pious* and *meritorious* as you would have them; or if they were, the Praise will fall *where* you would not have it; and with your good Leave, they were rather *fine Strokes of Policy* in the *Ministers*, than *unparallelled*

lled Instances of Piety and Generosity in those Princes. But you are not content to extol them for what was *actually done* in their Reigns, but you will magnify them for what was *not done*.

In your Discourses of *Sunday, April 27. 1746.* Some Reflections were set forth, on the shooting the five Deserters from the *British Guards*, while in *Flanders*, in *Hyde Park* on *Wednesday April, 23.* Surely this Enquiry was ridiculous; to what End are Laws made for the Government of the Army, if they are not put in Execution? It is to keep them true to what they had taken an Oath to defend, for Want of which necessary Laws, Inconstancy of Temper, and Desire of Gain, might prevail too much upon. The Laws for the Punishment of the Army, are not made after the Fact is committed; but have been Time out of Mind without Alteration. What hard Usage can be complained of then? They know the Consequence of acting contrary to those Laws, and therefore are the less excusable. His MAJESTY is very compassionate, a harder Task cannot be imposed upon him, than to sign the Warrant for an Execution: I will mention one singular Proof of his Lenity, to shew how unwilling he is to lose a Subject; and that is about eight Months past, when thirty Men who deserted to the *French* in *Flanders*, were sentenced to die, his MAJESTY ordered that five only out of that Number should suffer: They cast Lots for the better determining thereof, after which his MAJESTY pardoned two of the five, and sent them to their Regiments, and the others had received the same Favour, but they having been guilty of the like Offences before, made it necessary for them

them to suffer, they being proper Objects of Example, to prevent the like in others.

Sunday, June 1. You charge the Government of conniving with the Rioters, in pulling down the Chapels, and Houses of Papists in *Lancashire*. But what Reason you have to do that, I cannot find out, seeing the Officers of his MAJESTY's Forces, were always willing to go to any Part where Disturbances were; and I am warranted to say, did their Duty without examining of what Perswasion the Persons oppressed were. Do not you find that the Magistrates of the Towns were remarkably active to quell the Rioters? what Regard does a Mob pay to the Laws or Ministers of Justice when thus assembled with a riotous Intent? In the midst of the Tumult, is not the Time to stand disputing with them about the Illegality of their Proceedings, for they are at that Time deaf to all Reproof; take some of them, bring them to Justice, then the Law will be explained to them, and try whether the Government will remit their Punishments; but till then suspend your Judgment, and do not censure so hastily upon an improbable Supposition: Improbable, I must call it, for Protestants and Papists in these Kingdoms are subject to one and the same PRINCE, and consequently then, are intitled to his Protection, and an equal distribution of Justice; this they enjoy in the greatest Extent, contrary to the usual Practice of Foreign Nations. I dare answer for it, that the Tumults that happened there, were countenanced by no Magistrate, nor any Protestant Gentleman or Tradesman; on the Contrary, they assisted the oppressed to the utmost of their Power, and were very vigilant in the seizing and bringing to

Justice the chief Ring-leaders of so unwarrantable an Assembly.—Has not the Legislative Power enacted all necessary Laws, for the Prevention of Riots, to secure the Subjects, of what Denomination soever they may be, from the Innovations and Insults of inconsiderate, or base malicious People? Are those Laws any ways defective, are they not vigorously executed where there is Occasion? If they are not executed, who are to be blamed for it? surely, not his MAJESTY or his *Ministers*? but on the Contrary, the Inhabitants where any Disturbance shall shew its Head, for not acquainting the proper Officers of Justice therewith; and lending their Assistance where necessary, in order to suppress it; but where this proper Application is made, and the Officers does not pursue those Methods which the Law has put into their Hands; why then surely the Fault lies wholly on the Officers, for which they are punishable, and not on his MAJESTY, his *Ministers* or any others. But this does not appear to be the Case with the Matter now before us, for it cannot be proved, that any Officer of Justice did not execute his Authority with the greatest Vigour, for the Suppression of those Tumults; but also were voluntarily assisted by the Inhabitants, otherwise it is likely, much greater Damage had not only been done to the Houses of the Families of that Perswasion; but much more Danger might have been dreaded of their Persons, especially those of their *Teachers*, whom the Rioters were mostly incensed against.

June 15. *Hof. viii. 4. They have set up K*s but not by me.*

The End intended by the Publication of this, I will not take upon me to explain, nor indeed the Meaning thereof; leaving them Blanks, to
be

be supplied by others, rather than by myself. But in saying thus much, I shall be excused ; that the whole was encouraging the Principles of a certain *seditions* and *superstitious* Sect of People, who flocked to you in great Numbers, during the late National Troubles, to have your *prophetick* Opinion of the Situation of Affairs, as they were pleased to term your Orations.

Here you did not stop, but endeavoured to draw a Parallel between the Affizes of Judge *Jefferies*, in the Reign of King *James* the second, on the Trial of the Rebels taken under the Duke of *Monmouth*, and the Trials of the late *Scotch* Rebels. But this you defended very weakly, and so far were you from proving the *Tyranny* intended, that you was scoffed at by your constant Auditors, and concluded this Part of your Discourse, before you had well begun, by affirming, that *more might be said, but that the present Times would not admit thereof*. From this you jump to some scandalous Reflections on the *Ministers* of Justice at *Edinburgh*, on their burning the Rebels *Colours*, and as you was pleased, in your Advertisements to stile them, *scald Miserablis burning Colours at Ed*b.* Was there any Man who had appeared vigilant in the Suppression of the late unnatural Rebellion, whose Conduct you did not *censure* and *rail* at ; did you not throw out several very *scurrilous Invektives* against the Officers of that City, and those of the Army on this Occasion ? How insolent and dishonourable is it in you, to degrade the Characters of those absent Gentlemen, from whose Resentment you would be glad to fly, were they present.

In several Discourses set forth in your *Conventicle*, since the *happy Suppression* of the late Rebellion, and since the Trials of the Offenders there-

therein; you have most grossly reflected on his MAJESTY's *Justice*, by pretending to * compare the Treatment of the Rebels by former *Kings*, from *William* the Conqueror to the present Times.

You also endeavour to acquit the *Papists* of an *Inquisition*, by the Rigour (as you are pleased to term it) exercised on those, who lately endeavoured the Subversion of our happy Constitution in *Church* and *State*; and caused such great Devastation and Blood-shed. Surely, the few that have suffered as publick Examples, out of so great Numbers, cannot with Propriety be called *Injustice* or *Barbarity*. Have any greater Punishments been exercised upon them, than has been provided by the Laws, Time out of Mind, for the Prevention of those Crimes? Have they not fair and legal Trials? it cannot, with any Face of Truth, be asserted the Contrary. They are tried by their Countrymen, Persons not immediately interested in the Affair; besides, they are bound by an Oath to do Justice without Exception; tho' the Laws are rigid, and Sentence of Death is pronounced on the Criminal, yet we have had numberless Instances of his MAJESTY's *Clemency* in remitting their Sentences, otherwise, many more would have suffered in several Parts of the Kingdom than there have been. His MAJESTY's *Clemency* is great, a most noble Quality it is, it has a great Resemblance to the *Divine Being*; and I hope those Persons, whose forfeited Lives have been preserved, will see the Error of their Ways, and devote that Life to the Service of their King, who preserved it, and thereby atone for their

* Discourses set forth *June* 22. *July* 6, 20, 27, and *August* 3.

past Misconduct. All this you attempted with more Insolence than sound Argument: You have not any good Authority for your Assertions, and after having spent a long time in proving *Nothing*, you conclude as usual, with saying, that, *the Arguments might be carried further, but I must say no more.* I shall rest my first Definition on these few Quotations out of a very great Number of Discourses, of which, the aforementioned are the most modest; and so shall proceed to the next. As to my second Definition of your Discourses, that they are *Virulent Invektives against the Ministry, and all other Officers of State, both civil and military*; I have in Part anticipated what might be said upon it, by doing the Justice I was capable of doing (in the Beginning of this Letter) to the Characters of those Gentlemen, who have been so deservedly placed by his MAJESTY in the *Ministry*. But your *insolent and reproachful Language* demands a stronger Reproof, and I wish my Pen had Gaul enough in it, to give it you effectually. It must make an honest Man's Ears tingle to hear a *Spirit of Jacobitism* advanced to a publick Audience, and *Reflections on the Ministry* for using such Methods as could only secure us in our *Property, Liberty, Laws and Religion.*

To enumerate the groundless Reflections you have cast on those *Gentlemen*, would be a Task too extensive to come within the Limits of these Pages. I shall therefore content myself, with mentioning only a very few, to justify this Article. Do not you declare the Measures of the *Ministry* to be quite contrary to the Interest of the Nation? that they are very Extravagant without producing any good Effects to the Nation, and that their main Drift seems to be, as
if

if they had a Mind to enslave this free Nation. Nay you go further, and say, that the Heaviness of the Taxes is occasioned by their Mismanagement and Extravagance.*

But for my Part I cannot see, why you may not as reasonably suppose that a *Minister*, may be your Friend, a Friend to his Country, as those who oppose a *Ministry*. If they themselves were *Ministers*, I dare say they would profess the same *Publick Spirit*, the same *Affection* for their Country, which they at present profess; nor do I see how you could contradict them. Cannot you have equal Charity for others, who have as much Reason to wish well to the Publick, and to secure civil Liberty, as they who oppose them can have? They have hitherto stood all Attacks, and seem to fear none. They have procured us publick Tranquility, and now will have Leisure and Opportunity to accomplish whatever is farther necessary to be done for the *Interest* and *Honour* of their Country. They are under no Guilt nor Despair to divert them from this and what else should?

Your Reflections on the Officers of the Army, (wherein you have accused them with *Barbarity* and *Cowardice*,) have been as unbounded, as groundless; all that you can say in support of the former, is, their putting in Execution the necessary Orders they received for the *Suppression* of the late Rebellion; and of the latter, that they did not stop the Progress of it, before it arrived to such a Height: But you should consider, that we could not bring a sufficient Number of Forces together sooner than was done.—

* These Reflections are a standing Article, and advanced every Week, either in whole, or in Part, so that it would be endless to mention the particular Days.

I cannot pass by one of your *scandalous Reflections* without mentioning it, leaving it to others to judge whom you intended it for. The Expression was this, or nearly the same. *There's that great young Heroe, who struts up and down, in the securest Places of Scotland, looks as big, and vaunts as much as the Dutch General did at the Time of the Battle of Fontenoy, when he hid himself behind a large Tree, for Fear of Danger ; two or three Miles from the Place of Action.*

I now proceed to my third Definition of your *Orations*, namely, that they are,

Misrepresentations of the Protestant Religion as established in these Kingdoms ; Defences of the Romish Church, its Superstitions, and Members ; and their Encouragers during the late National Troubles.

Your Reflections on the CLERGY are as groundless as all your other *Affertions*, for you declare, that the *Pope* is a better *Protestant* than any of our BISHOPS ; and that the *Romish Clergy* are better *Protestants* than those of our *Church* ; these are as strange Contradictions as can well be advanced ; you preach up for the Church of *Rome*, and as vigorously, in Consequence thereof, strive against our *established Church*. Do not you declare the one to be of *Divine Institution*, and the other *not* ? Do not you also endeavour to prove, that the *Papists* never exercised any Cruelty on the *Protestants* for their Religion Sake ; but pretend to affirm, that the first *Protestants*, said to be persecuted, were Rebels ? But this you could not prove†, but would have one depend on your Word only ; without any other Authority.

† As endeavoured in your Discourses of Sunday, July 6. and Feb. 23.

In your *Discourses on the Protestant Inquisition, Persecution, and Penal Laws against Papists*:—*Instances of Protestant Cruelty and Sin, worse than the worst of the most cruel Inquisition: That the Pope grants Toleration; and England's Necessity of being undone.* You are daringly scurrilous, in the first Place declaring, that the *Ecclesiastical Courts* of this Nation exercise a more tyrannical Power than the *Inquisition*: That the *Protestants* enjoy greater Liberties in *Papal Countries*, than the *Papists* do in this *Protestant Nation*: And secondly, that they are very much oppressed by Taxes. To these Reflections, give me leave to ask you the following modest Questions; Wherein does any *Protestant Inquisition* appear? When have the *Papists* been persecuted? What great Hardships do they sustain by the *penal Laws*? At what Time have any Instances of *Protestant Cruelty* appeared? Wherein have the *Protestants* been guilty of greater Sins than the *Papists*? And why is there a Necessity of *England's being undone*? To all these Questions, I am sure you cannot, with Justice, make any reasonable Answer affirmatively. As for the *Ecclesiastical Courts* of this Nation, I cannot devise why you term their Proceedings worse than the *Inquisition*. Do they exercise any Cruelty, either on the *Protestants* or *Papists*? If you had but given us any Proof of the *Tyranny* of that Court, I should have been the better enabled to answer it; but as you were pleased to give no better Proof, than your bare Word, (which is not to be depended on,) I shall be silent on that Head, leaving it to the Publick, to judge of the Truth of your Assertions. As to the *Pope's granting Toleration*, I cannot see how that can be made appear, without you admit, that what the

the *Pope* declares one Minute, is lawful to be revoked the next, in order to give an Opportunity for Persecution; this is notoriously the Case with him, but in what Times can you bring a Parallel of these Villanies (or even any Thing tending thereto,) practised in this Protestant Nation. *The Necessity of England's being undone*, as you so often talk of, I do not understand, notwithstanding your repeated Declarations, that *we shall shortly come into the ancient State of Nakedness*. The scurrilous Language you have given against several *Protestant Teachers* in your Discourses, are as mean and unbecoming in you, as they are groundless, in respect to them, and such as would hardly be excusable in one of the meanest Occupation, much less from one, who styles himself a Teacher.

The Encouragement you gave to that superstitious Sect of People (for which you are so great an Advocate) in the Time of the late National Troubles, would have been very unbecoming, and indeed *criminal* in any Person who only bore a *local* Allegiance to the present Government; and then how much more *criminal* must it appear in you, who are a Native of this Kingdom, and partake of the Blessings of this mild *Administration*? I will not enlarge on your Discourses, as I think they are so *gross* in themselves, that they will not admit thereof.

To write down *your Expressions*, is to answer them; for *Slander* always refutes itself, take them then, as you have presented them to the World, and try if *you* can calmly read them without blushing, and condemning your *own* Insolence.

In your Discourses (*April 13.*) you endeavoured to prove, that the *Highlanders* are no Plun-

derers, but without assigning any other Reason, than that *they are not so*.

In another Discourse (*April 27.*) you declare that *they make the K^g glad with their Lies* ; aluding to the Defeat of the Battle of Culloden being misrepresented.

In your next weekly Discourse (*May 4.*) you bid them, fear not, *a little while and their Hearts shall rejoyce*. And on (*May 11.*) *Fear not, they with us are more than they with them*. In several of your ensuing Discourses, you declare, that *the P^{*} is not fled* : That old Women are seized for Heads of Clans : *The Stuart justified by Lord Burleigh's Maxim* : And several others needless to mention. I shall rest the Definition of those Discourses here ; tho', to fight you with your own Weapons, *I might have carried it much further, but have not Opportunity*. If all *these Expressions* are meant *ironically*, they are *intolerable* and you ought to be *reproved* for them in *another Manner* than by the Pen, or from the *Press* ; but if you would have your *constant Auditors* believe you sincere, in regard to your own *Safety*, as well as to *Decency*, you must allow, on *after Thoughts*, that your *Supposition* of *Squandering and Extravagance*, is ridiculous and chimerical.

Whilst you are often calling upon others, to Remember their Burdens, and to feel their Uneasinesses, give me leave to remind you, likewise, of your Advantages and the Happiness you enjoy in concert with your fellow Subjects, almost above all the Nations upon Earth. We are a People as free as the Nature of human Society will admit. Our *Government* is the gentlest of all others, that of a limited *Monarchy*. Our Laws are made, and our Purfes are opened by
Repre-

Representatives of our own chusing, Men from whom, we have the greatest Security that can be, for the just Execution of their Trust; namely, *that in taking care of our Rights they do but take care of their own, and must, were they to give up our Liberties, bring Slavery upon themselves.*

Whilst we possess these precious *Liberties*, we have a constant Resource, for the Remedy of whatever occasional Evils may befall us; whereas in Countries which possess them not, their *Burdens* and their *Griefs* are generally *lasting*, and as much *Misery* as they can bear is their *Uniform* and *sorrowful Portion*. Our *Government* is mildly exercised; we enjoy an utter Exemption from all the sudden Terrors, and lawless Demands of the *Crown*, such as were formerly severely felt, even in Reigns which many (and none more than yourself) seem to be fond of; whilst against all *Justice*, and *Generosity*; you have railed at such *Administrations*, as never went beyond the known Bounds and Letter of the Law.

We see not now, as we once did, under certain of our *Princes*, who really were very *Oppressive*, though sometimes much applauded; I say, we see not now, as then were seen, arbitrary Imprisonments in Defiance of the *Habeas Corpus Act*; we see no lawless and violent Proceedings in Courts of Law, no Money raised without Consent of *Parliament*, no *Communities* robbed of their *Birth-rights* and *Charters*, no Claims of arbitrary Rule, or of *irresistable Right* to do wrong, nor the Laws bending to *Prerogative*, nor crushed under it.

Now what Change can you possibly make for the better. You have none in your Choice, but for the *Pretender*, one who by his Religion, is obliged

obliged to persecute you for yours, or to pervert you from it, or to force you to his, and both by Religion and Policy is obliged to oppress and enslave you. Do you forget the Behaviour and Pretensions of his Father, with what Scorn and Insults he used you, as *Slaves* created for his *Pleasure*, your Laws as Cobwebs reverfible at his *Will*, your Property and Money at his *Mercy*? Did he own any other Law, any Rule of *Government* but his *mere Will*, his *Maggot and Prerogative*? Has the Son renounced the *Religion* or *Maxims* of the Father? Does he not pretend to claim you like Property, or Cattle by Inheritance, and to use you according to his own Discretion and Appetite? For if *King's* must rule by Law, and have no Right but from the Law; all his Advocates have said nothing, and he himself is nothing. But if his Right be unchangeable, and his Power without Controul then the Law is nothing at all, and you are nothing but Slaves, which is being worse than nothing.

At present we enjoy a different and happier Lot, every Man possesses his *Property* and his *Conscience* in full Security and Ease, by Laws which no Man claims a Prerogative to break; The KING assumes no Power, no *Revenue*, but what you have exprefsly given him, and professes to hold his Authority from the same Laws from which you derive your Protection.

But it is endless to labour to convince a Man, who seems to be grown too stiff to bend, to be to obstinate to be capable of Conviction, and to be hardened in his Impenitence. However, before I conclude I will throw away a little more *Ink* upon you; and before I leave you, will offer a Word or two of Advice, which should not be
the

the less regarded for coming from a *Plain-dealer*, especially as it may be of singular Service to you in preventing your setting forth those Libels for the future, when your Words and Actions, it is likely may be, more *scanned* than they have hitherto been.

My Advice then is, that after spending the *best Part* of your Life in endeavouring to support *unprofitable and dangerous Principles*, destructive of the Liberties of your Country, you wou'd before the *grand Climacterick* lay aside your blind Zeal and Folly, and not be perpetually provoking a *mild and gentle Administration*. For where will be the Glory of being *imprisoned*, or probably more severely punished for *malapert and sawey Language*? What will be the *Use or Merit* of suffering for a Cause which cannot be served, was always *ridiculous*, and now seems to be quite *worn out and desperate*? All your Stuff about serving *High-Church and Monarchy* is absurd, and your *Principle is self-contradictory, and falso de se*. For were it possible for your Endeavours to succeed, and to bring about what your Friends *traiterously* desire, your beloved *Church and Monarchy* would be *destroyed*. The Event must unavoidably be *Popery and Slavery*, or (if you do not like those *old Terms*, because your Fellow *Tories* have always called them *Whig-Cant*) take *Idolatry and Tyranny*. Remember what a Figure many *Protestant Jacobites* have made at the Place of *Execution*, when they were just going to suffer for the Cause of *Popery*; and yet at the same Time declared themselves, in their last Moments to be *Members of the Church of England*. Some of those poor deluded *Traitors and Rebels* have been so *enthusiastick*, as to believe they died *Martyrs*, and their *Nonjuring*
Con-

Confessors have openly declared them such. But pray examine yourself seriously, whether they are *Examples* fit to be followed, and whether you can *figure* any Thing in your Mind more *ridiculous* than their *Exit*.

By the Course you are pursuing, you are throwing away the *Advantage* of your *Education*. You are abusing the Parts Nature has bestowed upon you for *better Purposes* than you apply them to. All you are doing, is exposing yourself to *Danger* and *Punishment*, without having any *practicable* or *reasonable End* in View. You make yourself a *Tool* to the Designs of *others*; who will never act in *sincere Concert* with you, but, whatever they may say to your Face, openly and industriously disavow your *Principles* behind your Back, and pretend to laugh at you for your sturdy and tenacious Adherence to a *lost Cause*; tho' at the Bottom (I am perswaded by their *rude and familiar Treatment* of *his Majesty*, and *his Ministers*) that they have no *other Exception* to it, than that it is *unprosperous*. And yet you are a *Boutefeu* for *these Men*, who, if they could *rail* themselves into *Authority*, would not suffer *you* to treat them in the manner *they* and *you* treat the present Ministry: They would not use you with the same *Lenity* you have been used by those whom you have constantly opposed and affronted. They would shew you the Difference betwixt *open fair Enemies*, and *deceitful false Friends*; they would neither permit you the Liberty of speaking or printing any Thing in Opposition to *their Measures*, without the severest *Prosecution* and *Penalties*, and you would, in all Probability, fall the first Sacrifice to their *Power*, *Pride*, and *Cruelty*.

You

You may meet with *Tully's Fate* without having his *Learning, Eloquence, and Knowledge*: And it would be a *ſad Character* for a *noted Orator* to be like *that Prince of Orators* in nothing but his *Puniſhments, Ingenio manus & Cervix caſa*, was ſaid of him after his *Execution*: But if any unfortunate Accident of *that kind* ſhould befall you, it will be ſaid, *Petulantia & audacia caſus*. It was a *Maxim* amongſt the *Romans*.

Aude aliquid brevibus Gyaris & carcere dignum.

Which by your *Practices* and *Behaviour*, one would be apt to think ran too much in your Head; and that you wanted to be made *conſiderable* by ſome *remarkable Puniſhment*, ſince you are not like to be ſo any other way. But this *Maxim* was not meant to encourage *malignant and ſeditious Spirits* to attempt all Sorts of *Outrages*, and to form *Conſpiracies* (as *Cataline* did) in order to *diſturb* the *Publick Tranquility*, and to *overturn the Government*; but it was meant to excite *true Patriots* to condemn any *Threats, Dangers* or *Puniſhments*, when they were ſerving their Country, and endeavouring to *reſcue* it from *Oppreſſion* and *Slavery*. It was meant to animate them *audere aliquid bonum, honeſtum, utile, imo & periculoſum pro Patria*, but *nihil contra Patriam*. Nay, thoſe *glorious and immortal People the Romans*, went further in their *Notions of Patriotiſm*, and recommended *Death itſelf* in the *Defence* of their Country, when it was in *Danger*. *Dulce & decorum pro Patria mori*, was a *Doctrin*e they were very fond of; and the renowned *Cato*, after he had ſtruggled in vain to *ſave* his Country, choſe rather to *ſacrifice his own Life*. than to ſurvive

D the

the *Roman Liberties*. But, tho' your *Cause* is become as *desperate* as *Cato's* was, and deserted (as I have told you) by *almost all*, except *yourself*; yet I do not recommend *Suicide* to you to save the *proper Officer* any trouble, if you should at last be caught. Nor would I have you mistake *yourself* for a *Cato*, any more than for a *Cicero*, or fancy the *Cause of Jacobitism* to be a *Cause of Justice and Liberty*, or worthy of what *frantick Zealots* may mis-call *Martyrdom*.

I believe I have wearied you, as well as myself, with this long *Monitory Epistle*, and I will release you with making only a very short *Apolo-
gy*, viz. That if you shall not vouchsafe to observe my *Advice*, you ought to excuse it. For you can have no *Pretence* to be offended with any *Freedom* I have taken, since you use all Mankind with *unbounded Liberty*. *Respondebo tibi ut si quam voluptatem male dicendo cepisti, eam male audiendo amittas.*

S I R,

Nov. 29, 1746.

I am yours, &c.

F I N I S.